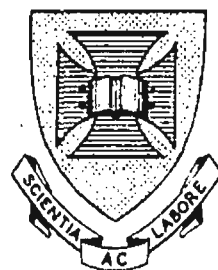


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semper floreat

THE U.Q.U. NEWSPAPER

Wednesday, 1st August, 1962



Established in 1932.
Volume 32 — Number 10

Vacation Employment

The Commonwealth Employment Service assists students to obtain employment during the long vacation each year.

So that students who will desire assistance can be interviewed, arrangements have been made for Officers of the Employment Service to attend at the Student Counsellor's Office at the following times.

Students who are unable to attend for interviews at these times may call at the Higher Appointments Office of the Employment Service, 71 Adelaide Street, Brisbane, at their convenience.

Wednesday, 5th September—9.30 a.m. to 12 noon
Friday, 7th September—9.30 a.m. to 12 noon
Tuesday, 11th September—9.30 a.m. to 12 noon
Thursday, 13th September—9.30 a.m. to 12 noon
Monday, 17th September—9.30 a.m. to 12 noon
Wednesday, 19th September—2 p.m. to 4 p.m.
Friday, 21st September—2 p.m. to 4 p.m.
Tuesday, 25th September—2 p.m. to 4 p.m.
Thursday, 27th September—2 p.m. to 4 p.m.
Monday, 1st October—2 p.m. to 4 p.m.



First year Pharmacy student Miss Angela Higgins was awarded first prize in the 1962 Miss University Competition.

The result was announced at a special Union Ball in the Union Buildings on July 27th.

Further functions will be held by some of the thirteen entrants, but so far W.U.S. has benefited by about £150.

Sports Union

The undermentioned are hereby declared as Office-Bearers for the year 1962-63:—

University of Queensland Sports Union

President: Mr. T. Guivarra (Unopposed)

Hon. Secretary: Mr. R. Gallagher (Unopposed)

University of Queensland Women's Sports Union

President: Miss Joan Stapleton (Unopposed)

Student Vice-President: Miss Barbara Benson (Unopp.)

Hon. Secretary: Miss Sandra Affleck (Unopposed)

M. WARD,
Electoral Officer, U.Q.S.U.

C. BYWATER,
Electoral Officer, U.Q.W.S.U.

Elections: Such as they were... • Sitting Men lost

Fifty per cent of Herston people eligible to vote did so in the Union elections but only twenty per cent did so in Science. The Union officials believe that this is in part attributable to the lack of any real issue in this election together with the unopposed election of the whole of the executive.

A feature of the election was the defeat of two sitting councillors: Mr. N. Big-

nell (Science) and Mr. Frank Waston (Med.) (Mr. Watson was also the Union travel officer).

Only one of the eight new councillors has any experience on council, and that is Mr. Carmody, editor of "Semper Floreat". These people are D. Lynch (Med II), R. Peverill (B.Sc. Med.), R. Pearce (Med IV), and J. Carmody (Med V) the new Herston councillors and J. Ferguson (Pharm II), Miss R. Smith (Pharm II), B. Ward (App. Sci. III), B. Entsch (Sci II.).

The election of two Pharmacy students was a reflection of quite heavy voting from that Department.

The electoral officer, Mr. M. Moynihan, is expected to report on the elections at the next meeting of Council (Thurs., Aug 2 at 7.30 p.m. in the J. D. Story Council Chamber).

52nd Council

POSITION

No. REQUIRED COUNCILLORS

President	1	Jon Douglas*
Vice-President	1	R. F. Greenwood*
Honorary Secretary	1	Ashby John Utting
Honorary Treasurer	1	David Tom Merson*
Vice-President St. Lucia Day	1	Barry Kevin Murphy*
Vice-President St. Lucia Evening	1	—
Vice-President Herston	1	Kenneth Fredrick Bowes*
Vice-President Turbot Street	1	—

FACULTY REPRESENTATIVES

Agriculture	1	—
Architecture	1	Robert George Akers
Arts (Day)	2	Ian Vitaly Gsall*
Arts (Evening)	5	Chapman Bonner Alan Henderson James Henry Thorburn*
Commerce (Day)	1	Bill Haydon Gunn
Commerce (Evening)	2	William Burns McDonald Frances Hewlett Lovejoy
Dentistry	1	—
Education (Day)	1	—
Education (Evening)	3	Barry Daunt* John Milburn Lesh
Engineering	3	Kenneth Moody Clacher Desmond Stephen Park John William Ready
Law	1	David Francis Jackson*
Medicine†	4	John Joseph Carmody* Dermot Morgan Lynch Robert Lyons Pearce Richard Edwin Peverill
Physical Education	1	—
Physiotherapy	1	—
Science (Day)†	4	Barrie Entsch James Alexander Ferguson Rosemary Rhyl Smith Bruce Ward
Science (Evening)	3	—
Veterinary Science	1	John Hecker*

* Member of Current (51st) Council

† Thus Elections were required only for Science (Day) and Medicine.

Squeaks and Gibbers

I understand that "Doc" Bowes was most upset at having been denied a place beside the Chairman of the House Committee in attendance of the labour of the new Administration baby—whether this will prevent the thing from being aborted remains to be seen. Remember that "obstetric" comes from ob-stare—to stand in the way of—and the word is in the circumstances quite appropriate.

★ ★ ★

In a nice pun "The Insider" referred to Mr. Robert Greenwood as "a Lennonist"—of course at the present time he is far more of "a Lennonist".

★ ★ ★

Mention of "The Insider" draws attention to yet another little publication which has recently appeared around St. Lucia. The first issue was interesting so I hope that the paper continues to circulate. At present there are no signs of a change in "Semper" policy or a circulation war.

★ ★ ★

"honi soit" recently did a screamingly funny "report" of the forthcoming royal tour. I think it is the most amusing piece of Australian Student Journalism that I have seen this year. Look at it in Union reading room if you have not already done so.

"To be or not to be?" That is always the question with Semper.

★ ★ ★

I notice from the news columns that the House Committee has rejected the Hon. Secretary's plan to open the Union Buildings on Saturdays.

I hope that this refusal is not based on the cost—if it were, the £80 spent on advertising for the new union plenipotentiary would have well-nigh covered this cost.

Bureaucracy is triumphant once more!

★ ★ ★

"Semper" readers will be interested to learn of the recent examination success of Mr. Bill Sparkes. Mr. Sparkes has just completed in two years a three year Philosophy Honours Course at the University of London. He will be returning to Australia soon.

Squelette

I-V Debating: "Dangerously Unique"

DANGEROUSLY UNIQUE

During cross-fertilization of dichotomous strains of debating topics promise to provide an invigorating Debating Festival in Brisbane next month. Debating authorities claim their schedule will give rare, unforgettable entertainment.

Their programme has been planned to strike a questionable balance between dynamic, dig-

nified deliberations and daring, dreadful drivel with splatterings of dubious humour—just for taste.

DEBATING DATES: Beginning on Monday, August 13th a rigorous round of elimination debates will culminate in the "grand finale" on Monday evening, August 20th. Locale for all debates will be the university Union buildings.

This Intersarsity Debating

Festival will definitely prove to be a highlight of 1962. Top-class Australian University debaters will be competing from Sydney, N.S.W., Melbourne, Adelaide, Perth, Canberra and Newcastle.

A very stimulating week is guaranteed for all.

Further Details—contact Douglas Drummond Emmanuel College Phone: 7 1138

Semper Floreat Editorial

OUR FREEDOM

There is a danger, when one is fully occupied in attending to one's day-to-day activities, of losing sight of one's purposes and ideals. This is true not only of the individual but also of any collection of individuals, and it is true of this University in particular. Assuming that the Queensland University ever shared the ideas common to most universities, it now ignores them.

Complete freedom is the oldest and most prized of these and it is the most prized because it is the most important. A university ought to be actively engaged in the search for truth and it can be only frustrated in this if it is fettered in any way. No university must feel in any way committed to the maintenance of the status quo—rather the reverse: a vigorous iconoclasm should be its hallmark.

It is contradictory to suggest that one can blindly and dutifully hold fast to prevailing beliefs while at the same time challenging them. For an inexorable pursuit of truth implies dissatisfaction with this very status quo.

This pursuit is interfered with when an attempt is made to restrict the freedom which is its lifeblood. Few people at this University seem to realise that, and to realise that this freedom extends to both graduates and undergraduates. Accordingly they often actively attempt to interfere with the work of both groups.

It is all the more lamentable that academics as well as administrators are guilty. Administrators can be partially pardoned because they usually do not understand what a university is and what it stands for, but any grandiose ideas of exalted self-importance must be suppressed. For the academic there can be no excuse. In fact he surely does not merit the description of academic if his actions actually suppress academic endeavour.

The prevailing academic climate in the university of Queensland is a most unhealthy one. It has forced staff and students into an unflattering and sterile conformism. Worse, it has insidiously persuaded them to accept this as normal. Thus whether or not one agrees with Mr. McQueen's views is entirely irrelevant; the only important thing is that in a university he has the right to express them. Any other course is plainly dictatorial.

The time has come for everyone in this university to decide whether or not freedom is more important than Miss University competitions.

Classifieds

PRIVATE Coaching available in Physics 1; Ring 7-6735.

ANNUAL General Meeting of F.M.S.S.A. will be held on September 16, 1962. Nominations are now called for.

FREE P.M.S.S.A. Supper Dance, September 1, 1962. Admission by ticket only. For further details please contact the Committee.

CONSTITUTIONAL AMENDMENTS

Delete Section 4.A. 1 and substitute therefore a new section 4.A. 1 to read—
4.A. 1 The Annual Subscription of the Union shall be the sum of six pounds (£6) except as provided below.

—A. B. COURT/D. T. MBRSON
The proposed amendment to the Union Constitution relating to the indemnity to be given to Union officers to read—
10.B. 1 The Union shall be responsible for the authorised acts of its Honorary Office Bearers, Officers, Servants and Agents and the Trustees of the Union.

Supernumerary Fund, and shall indemnify such Honorary Office Bearers, Officers, Servants, Agents and Trustees in respect of payments made and liabilities incurred by them:
(a) In the ordinary and proper conduct of the business of the Union; and
(b) In or about anything necessarily done for the preservation of the activities, property management or business of the Union.

—J. W. GREENWOOD.
CONFIDENTIAL Typing, reasonable rates, call and deliver if necessary. Phone 79 3018. Mrs. Sanderson, 97 Roseberry Terrace, Chelmer.

Section 16
That at the Annual Elections or By-elections it be put to referendum: "That Section 16 of the Union Constitution be deleted."—B. Horowitz/J. Morris.

Section 9, 6
That by Section 16(i) amendment to Section 9, 6 add the words "Theatre Committee."—R. F. Greenwood.

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The Queensland University
Musical Society and Madrigal Group

will present a

CHORAL CONCERT

in the

ALBERT HALL

on

Wednesday, 12th September, 1962 at 8 p.m.

Admission 6/-
Children Half Price

Ticket may be exchanged for a reserved seat at Pailings, or the Union Shop, after Monday, 3rd September.

Ratcliffe ratified

Firstly may I endorse the remarks made by Mr. Ratcliffe in the 12th July presented by S.C.M. through "Semper" concerning the Free-Thought Society. As a member of both the Free-Thought Society and the Student Christian Movement it has become apparent to me that the S.C.M. is making a far more sincere attempt to appreciate and evaluate topics of concern to University Students.

At a recent meeting convened to criticise the Free-Thought Society it was suggested by one speaker that faith and morals are not suitable topics for discussion by that Society.

With this I must disagree. Faith and morals are, or should be, a vital concern to all University students and should be discussed. However, surely it is only right that speakers should be selected to give the full view of any such topic.

The situation in this University at present seems to be that the E.U. is not game to step outside the narrow confines of its credal statement; the Free-Thought Society is too biased to listen to a sane presentation of the Christian faith while S.C.M. is attempting to consider both sides.

Some will suggest that we are trying to climb two mountains at once with subsequent confusion, but we believe that this approach is compatible with Christian belief and is an imperative placed upon all University students.

Lord Russell has stated that the "will to believe" is

the opposite to "the wish to find out". The programme presented by S.C.M. through out this year is a direct denial of this statement.

This programme has included Bible Studies, lectures on Atheism, Agnosticism and Christianity; "Why I am a Christian", by Prof. Anderson, and "Why I am not a Christian", by Mr. Frank Pyfe, of Queensland Rationalist Society.

Also lectures on important social problems such as New Guinea, Qld. Aborigines, Underprivileged Groups, the Church in Politics, the Christian Attitude to Sex, and Pacifism. As well as lunch-hour addresses, there has been a course of lectures on Biblical doctrines by leading theologians from four denominations.

The topic for the S.C.M. Conference on the first weekend of vacation is the 6th Commandment, "Thou shalt not kill", which will be a consideration of life and death related to such specific topics as War, Capital Punishment, Euthanasia and Abortion. This seems to me to be a fitting way to commemorate the 17th anniversary of Hiroshima and Nagasaki.

What justification, if any, is required for a man to take the life of another?

Believing Jesus Christ to be the Way, the Truth and the Life, we endeavour by every means to seek the Truth and apply it in, day-by-day living.

—IAN G. MAVOR,
President, S.C.M.

bookshop again

I have much pleasure in adding to the comments of "Dammatus" about the bookshop in the last issue (12/7/62) of "Semper Floreat".

I have never come across a more inefficient business in all my life! It is obvious that the only reason that it remains a financial success is the lack of competition at St. Lucia.

I have several serious complaints to make—

(1) The Bookstore never buys ENOUGH books at the beginning of the year. Why can't an adequate estimate be made from enrolment figures, and the appropriate number of books purchased?

(2) No efforts are made to obtain more copies of a particular text, despite numerous enquiries for same. The stock reply is: "No, we haven't got it, and we aren't getting any more in until next year."

(3) The service is atrocious! This lack is understandable in 1st term, but at this stage of the year, one person is often left alone to serve a dozen people. What is more, no effort is made to call in more staff during peak hours.

I fail to see why, if the well-known stores in the city can, and do, stock the texts that I was unable to purchase at St. Lucia, the University Bookstore cannot do the same. These stores must have much more dead stock than "OUR BOOKSTORE", owing to their large range, but they are still willing to stock University textbooks, for which there is an extremely limited demand. What's more, they are willing to order the said books, if they do not have them. They WANT business, and they will get mine in future!

Let us see a change in policy, so that the Bookshop is for the convenience of the students, and not the students a convenience for the Bookstore.

—C. D. BALZER,
Pharmacy II.

myth ?

Who is this J. H. Thorburn? Does this ubiquitous name belong to some actual person? or has Mr. Carmody manufactured this comic figure to replace that other leading mythical figure: B. Goldberger?

It is scarcely sporting of Mr. Carmody to conjure up J. H. Thorburn, everytime he wishes to 'have views' contrary to his own advocated in a rash and illogical fashion.

Come, Sir, if you wish to ridicule ideas, do it openly, and not under such a superficial cover as "J. H. Thorburn."

Avid Semper Reader

LETTERS TO THE EDITOR

classless ?

Does anyone else object to the intrusion into Australian life of the terms lower class and middle class Peoples.

Until now, we have not described people in this way. Naturally not, as an upper class is necessary for the comparison, and we won't have a bar of that.

European lecturers in the University who introduce this grading, mean well, but they are products of feudal traditions. These descriptions are personal classings, too, qualities of mind, and culture, being considered to decrease or increase accordingly.

The British are particularly unjustified in such an attitude with the lessons of

Shakespeare and Charles Dickens before them.

In all ways we sheepishly follow the lead of the old world. We re-build in this wide bright land, their huge and shadowed cities, crowding together in multi-unit flats, and tenements.

We could reproduce the effect made on a Red Indian who visited Paris in the past, "people looking out like hundreds of prairie dogs peeping from their holes."

At least we should make a stand against class consciousness. We have always given respect to all people, and all occupations, not presuming to class or grade them in order of supposed importance.

Yours sincerely,
"New World"

that chapel

At the Seventh meeting of Union Council on 12th July two items of note appeared concerning the Union Chapel.

The first of these was the discovery that the Union House Committee on 11th May had received a quotation for £69/13/10 for the installation of curtains on heavy duty tracks in the Chapel. This quotation was recommended for acceptance by the architect.

It will be interesting to learn if any of the Religious Societies, who are the principal users of this room, offers to pay for this high cost of furnishing. On an austerity budget it is surprising that the House Committee will vote money for the use of a minority of students.

The second item of inter-

est was the fact that Union Council approved (with the dissent of N. Bignell and J. H. Thorburn) the resolution that recognition be given to the Queensland University

That Union Chapel will be likely to become consideration for Seventh Day Adventist Society, as an associated body of the Union.

ably more ECUMENICAL with the arrival of the S.D.A.'s. Soon we may have some good old revivalist meetings on the campus!

"TAKE CARE, FOR THE END OF THE WORLD IS AT HAND!"

"ALL YOU SINNERS, TAKE GOOD ADVICE AND REPENT!"

P.S.—Have you seen any "Golden Tablets" lately?

—J. H. THORBURN.

rationalist riled

As an executive member of the Queensland Rationalist Society, I wish to object to the intellectual snobbery which seems inherent in the reference to our society as a "hotbed of bigotry" by E. V. Ratcliffe (Semper 12.7.62).

Is he trying to judge an outside group according to the supposed values and methods of the university? Is he judging the whole society by what he regards as the dominant tendency?

And how on earth does association between groups commit those groups to anything?

Also of interest are M. Haley's comments about faith and reason. His suggestion that reason depends on "a faith in its ability to reach the truth" is presumably based on interpretations of 'reason' and 'truth' selected so as to produce this dependence.

J. M. LESH
Education, Evening

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book, cinema and opera reviews

"Raisin in the Sun" is powerful

I am convinced that "Raisin in the Sun" must be the finest American film for some years. It is, certainly the best of them that I have seen. It is curious that so often their better films involve negroes to a greater or lesser extent.

But the colour problem is, in the film, not important. It does appear but only in a minor way as a member of a series of events which, by accumulation, allow Walter (Sidney Poitier) to work out his destiny and discover his true self.

He is a lower working-class negro anxious to better himself through the dubious means of buying a liquor shop and he tries incessantly to gain a large share of the insurance on his late father. When he finally persuades his reluctant mother he loses the money through the duplicity of a partner. So much depended upon the success of his investment; the maintenance of his wife's pregnancy (she was anxious to procure an abortion to alleviate their situation) and the continuation of his sister's medical education.

So this is essentially a dramatic discussion of capitalism and the effects, so often pernicious, of money on peoples lives. Walter, emotionally and desperately pleads his belief that in this world only money matters and the man who possesses it is the man with the power and the success and the happiness; but only misery can exist in the absence of money.

This attitude is sympathetically and sensitively counter-balanced by the steadfast faith and plaudity of Walter's ingenuous mother, his wife who loves him without really understanding his problems and his typically under-graduate sister with her typically under-graduate agnosticism and intellectuality.

The whole is a vibrant picture of a family of varied personality, experience and ambition, confronted with and attempting to solve the problems stemming from these differences.

It is said that this is a fairly literal translation from Broadway to the cinema: it has certainly made for fine cinema. The cast, mostly from the stage production, are uni-

"RAISIN IN THE SUN"
Starring Sidney Poitier, Claudia McNeill and Ruby Dee. Screenplay by Lorraine Hansberry from her play. Produced by David Susskind and Philip Rose. Directed by Daniel Petrie. (A). At the CARLTON Theatre

formly excellent. Each member is so accurate in the realisation of the part but if I must mention anyone it would be Claudia McNeill as the mother. Cinematographically it is simple, direct and without pretension of any kind; there is nothing memorable in the technique yet this very simplicity and directness of approach add tremendous power of this most harrowing drama.

No one with any interest in drama, cinema or the social problems of the present day can have any valid excuse for missing this film. There are few film "musts" but "Raisin in the Sun" is indubitably one of them.

John Carmody

(The Manager has informed us that with great regrets he must take the film off on Wednesday August 1, owing to lack of support).

choice of words

This book by a former member of the British Government Civil Service was written principally for members of the Service to improve the standard of English in official correspondence. This edition is actually reconstructed from two earlier volumes by the same author.

A book with the intention as that above might appear as a rather laboured tome and of no interest to any outside of the circle of civil servants. This however is not the case and it is a very readable "text book", the use of a large number of examples, both humorous and serious helps immensely in appreciating the work.

Possibly the most useful parts of the book are the four chapters on "The Choice of Words" which deal with the superfluous, familiar, and the precise word.

The author argues strongly for a return to the familiar and simple words in the written language as opposed to long ornate and recherche words. "All young people of sensibility feel the lure of rippling reverberating polysyllables... ablution facilities strikes a chord that does not vibrate to 'wash-basins'."

Verbiage and superfluity—the essence of padding for the

essay that appears too short—are strongly condemned. There is little doubt that together with superfluity, ambiguous words cause a great deal of trouble to both writer and reader. In some instances one almost has to translate passages that are full of jargon and nuhiage.

An analogy with the famed Parkinson's how it would appear that some writers follow the maxim 'Never use one word where ten can be used.'

In the four chapters referred to above the author has included many well worn words that are often used incorrectly and he discusses their correctness.

This is a most interesting book and well worth acquiring by those whose work is largely concerned with words—namely of course the public servant. English students could also find this a useful addition to their library.

J.H.T.

THE COMPLETE PLAIN WORDS by Ernest Gowers; Pelican, p.p. 272—5/6

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"Ariadne" was a failure

Static opera is, I believe unsuccessful opera and "Ariadne auf Naxos" is overwhelmingly static. Because this was the first time that I heard the work and because the performance left a great deal to be desired I will merely mention my belief that the music is largely undistinguished with many Straussian characteristics especially chromatically changed notes, serving little structural function.

There are three big problems confronting Australian opera. First, singers must be found who are trained for the opera house, not the concert hall (the distinction is important) secondly singers must learn to act (this implies productions suited to opera) and, finally, a permanent opera orches-

tra must be formed as soon as possible.

On the last night the orchestra, after a windy day which played havoc with the woodwind reeds, performed very badly. Oboe and and bassoon, especially, can be excused but violins and horns have no such defence. Set this against singers who were often flat and the picture is not very pleasing.

Una Hale was an exception: she has a good voice which she handles with skill and some appreciation of the score. Her breathing however is very noticeable and disturbing and until she corrects this fault it will continue to mar her performance.

Zerbinetta has some extremely difficult coloratura writing which, technically,

was a little beyond Maurine London—to cope with it she had to decrease the tempo which would not have mattered very much if her pitching had been good, but she was flat almost all evening. Several of the men, too, were guilty of this and the diction of few of the cast was readily comprehensible.

The production added insult to injury. It was a conglomeration of sentimentality (I found the last fifteen minutes nauseating) and stolid Teutonism (it outdid the opera in that regard) together. In a poor set, with stage movements that were contrived and without imagination.

To me this "Ariadne" was an inglorious failure.

John Carmody

A Teutonic "Falstaff"

When Verdi finished "Falstaff" he finished a masterpiece.

Unlike a painter who requires no intermediaries for the presentation of his work, a composer must rely on players for the vivification of his music and, in opera he relies further upon acting and production, and it was in these last two aspects that the 1962 Trust Presentation of "Falstaff" was defective.

Much of the singing was quite good: Alan Light as Ford being the best at least in the final performance. Althea Bridges (Alice Ford) was also good except for a tendency to sing sharp in high-pitched crescendos; Gino Zanancaro (Fenton) sang sweetly, but his intonation was often unprecise.

Norman Foster was vocally bad—intervals must be clean and accurate and a blustering "near enough's good enough" approach simply will not do. Everyone in the cast must pay careful attention to the improvement of diction.

The production was Teutonic and stodgy, the acting too often artificial. Many performers seemed unsure of what they were doing or did some things, presumably, because they felt the need to do something. Mistress Quickly was the best of the women and Pistol perhaps the best of the men.

Norman Foster presented Falstaff as a rough gutter snipe with no trace of any refinement and precious little subtlety. This is quite

wrong because, I feel, there are tarnished shreds of some former nobility left about the fat Knight—he was, after all, a knight. Certainly Foster played his version with gusto and confidence but I believe that he misunderstood the part.

Musically "Falstaff" is a delight and it is a pleasure to say that George Tintner and the Q.S.O. demonstrated in real terms their understanding of and affection for the subtlety of the writing. On a technical level Mr. Tintner was far better served than in "Ariadne", but despite the contribution to orchestral overloudness from the poorly designed pit, greater efforts should have been made to retain, always, the sense of acoustic proportions.

John Carmody

Union Record Collection

For the benefit of those who are interested, full details are printed below of the Popular Recordings reviewed in the last issue of "Semper" and now to be found in the Union Record Collection.

The Explosive Sounds of Jackson Paine, Jackson Paine, Comedian; Warner Bros. (Stereo.) WS 1411.
Instant Party, the Everley Brothers; Warner Bros. (Stereo.) WS 1430.
Maria, Roger Williams and Orchestra; Kapp Records (Mono.) PK 6000.

Rapture, Hawaiian Moods with The Outriggers; Warner Bros. (Stereo.) WS 1224.
S Continental, Ray Conniff with Orchestra and Chorus; Coronet (Stereo.) KLLS 1724.
Solid Cold Cuts, Al Caiola, Guitarist; United Artists (Stereo.) UALS 802N.

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LOCATION AND HOURS

The Agency is located in the Administration Centre of the University at St. Lucia.

HOURS:

Mondays and Wednesdays, 1 p.m. to 3 p.m.
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Where Dr. Kenny is wrong

by Jonathan Pincus

Dr. Kenny in his recent speech to the Free Thought Society attempted to explain the bases for his advocacy of libertinage. He put up his straw men and surprise, knocked them down, but in doing so exposed what I consider is the fallacy of his argument.

If a person without any preconceived ideas observes society, he will notice, says Dr. Kenny, that society has no unitary nature, is not an entity at all. Society is replete with minorities which (as per Marx, et. al) are in conflict.

These conflicts Dr. Kenny observes, are not abating, show no sign of being resolved. There is never such a thing as a majority value or view, because a majority does not exist. Majorities, granted, appear to exist, but only when some constraint (an election) produces this appearance.

These observations of society deal with two arguments for a unitary moral code (1) general good and (2) universal conscience. A third—"natural law" can be dismissed with a sneer. The fourth—God's law—is simple, for Dr. Kenny, to dispose of God is irrelevant, because once a single person adheres to something contrary to God's "universal laws", those laws cease to be universal. God and Satan fought not on principle, but a battle of force, the result of which was to compel God to surrender some dominion to Satan.

(I apologise for this lengthy recapitulation; at the meeting the chairman did not see my persistent request to

question the speaker, so I am forced to put up the straw men again.)

Examining Dr. Kenny's "law" of constant conflicting minorities (not a universal law Dr. Kenny?) is there any QUALITATIVE difference between a majority and a minority? Surely no; only a quantitative difference.

Why then, if minorities exist, do not also majorities exist? Dr. Kenny in refuting the first two arguments for a unitary moral code said that in some places to kill a man is thought laudable, while in others it is punished. This may prove the lack of universality of "Thou Shall not Kill", but it also means majorities do exist.

How else can one say "In some societies, to kill is laudable", unless such a precept is held by a majority of that society? This surely was Dr. Kenny's point: that any value is held not by all people at all times in all places, but by most people for most times in SOME places.

We can have majorities as long as we define the area (geographical, social, occupational etc) within which a group holding to one opinion is a majority. In any church school the majority of children believe in God; this is a majority, even if it also true that the majority of children in the town do not believe in God, or in Dr. Kenny's terms, a minority of the town's children believe in God.

The principle of conflict tells us, via Dr. Kenny and his un-

valued observations, that conflicts occur which do not tend to be resolved.

What happens? In Dr. Kenny's interpretation of the God-Satan conflict, God expelled Satan, and allowed him to set up in opposition. The majority pushes out the minority, and allows it to set up in opposition. Since Dr. Kenny refuses to say "good", or "bad", he does not condemn, just observes. We ob-

serve a mass of facts, and by some mystical process, without the application of principles, these facts fall into patterns, such as that of continuous conflicting minorities.

Dr. Kenny was logically correct in refusing to condemn, or complain about any action taken against him. Nor can Mr. McQueen if he subscribes to the doctrine, complain.

Is this the final position of the radical left—the ultimate rationale of all arguments is force? Any "ought" statement is in some way on the same level as any other "ought" statement, says Dr. Kenny (in direct contradiction to the apostolic fervour of the Free Thought Society.) "We ought to obey our reason" is no more

binding than "We ought to obey our most shallow biases." If these biases lead us to persecute smaller groups, bad luck for them.

The right of a minority group is apparently only its power. God thrust out Satan; the Senate threatens to expel Mr. McQueen; Dr. Kenny observes.

Jonathan Pincus

Christianity

Has it anything to say to the University?

What has Christianity to say to the University of Queensland?

Many things! I bring to your attention three most salient assertions.

1. This University ought to be a place of **LIGHT**. The university is the place where light is to be sought on all life's major issues—good and evil, forgiveness and guilt, survival or annihilation. Clear thinking on these issues leads to enlightened, responsible action. Christians do not wait through university with dreams of virtue distracting them from what non-Christians are doing around about them.

Nor are Christian people who give sleepy acquiescence to the acceptable manners cultivated by "respectable" people.

They believe the victory of life comes in fighting their own inherited weaknesses and acquired habits.

2. This University ought to be a place of **LIBERTY**. As the staff and students of this University struggle to be free of prejudice, bigotry, double-talk, and evasion, so the university realizes itself as a place of intellectual freedom.

Christians should be of all people, the people least fettered by perverse desires, contradictory impulses, self-justifying rationalizations. At the University, the Christian should be the person best able to investigate the traditional trinity—truth, beauty, goodness.

(a) **Live truly, and thy life shall be a great and noble creed—BONAR**

(b) **A thing of beauty is a joy forever—It will never pass into nothingness—KEATS**

(c) **What is goodness? First and foremost, it is the agreement of the will with the conscience (reason)—THE BUDDHA**

3. And Christianity also says that this University ought to be a place of **LEARNING**—of learning how to see the light and to use the liberty which we can discover here. In seeing the light we can come to accept ourselves and our friends for what we are (and no illusions added). We use our liberty as we take possession of what is true, beautiful, good wherever we find it.

But Christians do not expect to learn how to solve all their problems, present, and future. This paraphrased passage from

asks Edith Guard

Robert Louis Stevenson poses the dilemma which is ever present to the Christian—the problem of himself!

Whatever else we are intended to do, we are not intended to succeed. What honest, kind man can suffer loss not his fault and not become bitter? What man can keep a few friends and never lower his standards to accommodate theirs? Above all, what man can keep friends with himself? Only self-deception can be satisfied, but there need be no despair for the despairer. And if this doesn't sound like Christianity to the students of this university, I advise them to get a complete concordance of the New Testament and look up "light", "free", and "learn". Christianity's main concerns are light, liberty, and learning.

Edith Guard, Dip. Ed.



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The new Commonwealth

thoughts of an overseas student

I was recently invited, among other overseas students, to participate in the Commonwealth Week celebrations. Invitations such as these are definitely ill-advised and inconsiderate, especially for students who are provoked to think when they would rather be blissful in their neutral state of mind. Mine was perhaps the stock reaction among students coming from the emerging independent countries of Asia and other remote and obscure places.

There was an immediate three way conflict between Feeling, Reason and Ideal. Any individual who is aware of just how thin the veneer of thought is in our present state of evolution, would hardly be surprised to learn that Feeling nominated himself the Chairman of the symposium. In the discussion that ensued, only a few incoherent flashes of the prolonged debate were recorded:

Feeling: "This concept of the Commonwealth is a sinister, barely disguised, ill-conceived, camouflaged scheme of the people of the British stock to relive the past glories of the Empire." He continued: "It is a dark conspiracy of the British who go through the motion of giving independence while retaining the substance of the

economic and political power in a tight grip."

Reason: "The symptom you show, dear Feeling, is quite illogical and therefore unjustified. Be detached. Think of to-day and of the future — brooding on the past will not help you solve present problems facing humanity. The Commonwealth is a new concept on the ashes of the old Empire. It has no strings with the past and deserves a fair, and impartial trial."

Feeling: "You speak as if you alone were synonymous with truth, dear Reason. If only you had worked in conjunction with me instead of treating me as an untouchable, together we would have opened new horizons, and humanity would not have been led through the tortuous path you traced for it..."

Ideal: "I suggest that through interaction you both must evolve through the ages until there is feeling in thought and thought in feeling..."

Reason: We are declaring with a practical issue and have no time for your academic profundities. If you have nothing else to do, go write that down for posterity."

Feeling: "I agree. It is my privilege as Chairman to rule that you have forfeited your right to speak..."

Ideal: "I have spoken all that I desire. I understand..." (There was an awkward silence)

Feeling: "How my soul revolts at the very idea of the British dominating new mem-

bers of this Commonwealth. The British are subtle! Look at poor, poor Australia! She thought that she was an independent partner-dominion or something—for generations. She made the mistake of believing that political independence alone was the sum total of freedom..."

Reason: "Well, even the most naive, Mr. Feeling, will tell you that Australia is an independent member of the Commonwealth. You should think first — if possible." (He grinned, dwelling on the impact of his last words.)

Feeling: (incensed) "I am acutely aware that ever since the philosophers departmentalized the human being, the technical field of cognition was made solely your function. How decadent have you become through the ages? How we wish we had democracy? You would have been deposed long ago!"

Reason: "Now, now, blind jealousy will not help — but I do not blame you for what is essentially part of your nature."

Feeling: "Australia is not really independent. If she was, how come that with one majestic stroke, the British could, by joining the European Common Market, leave Australia standing more like a

new born babe, rather than a sturdy and healthy nation. How she now wails at the thought of being mothered and nurtured by the erstwhile untouchable — Mother Asia! This is exactly what is in store for all nations who dare place their faith in the Commonwealth."

Reason: (startled by Feeling's acute observations) "You have a point there, but why over-emphasise it. True, if Britain joins the Common Market, some Commonwealth countries would suffer, but this is just a small crisis, a facet of the strains of growth and development — like birth. Think of all the benefits that flow to the member countries: Mutual assistance schemes, and the like..."

Feeling: "... The benefits are so vague and uncertain. For instance, if Britain joins the Common Market regardless of the consequences on the other members, where is the common purpose? What are we Commonwealth for? Is it for mutual consolation every time one member betrays the rest?"

Reason: "Think of the intangible benefits. The member countries have a common legal system, mostly a common cul-

ture and a common heritage." **Feeling:** (acidly) "I suppose you would call these fringe benefits. Common culture indeed! What have the heathen Chinese in common with the Christian British? What have the caste-conscious Hindus in common with the colour-conscious Australians?"

Reason: (weakly) "It will take time of course, to heal some of these minor breaches. Anyway, the Chinese are not heathens, the Australians do not discriminate against people from member nations on the basis of colour. The reason is economic..."

Feeling: "You know too well what I mean. I am not going to be drawn into a semantic quibble. You may win out logically, but can you really feel that we have anything in common? Anything?"

Reason: "Well at least we have the English language in common..."

Feeling: "Yes, I suppose, but..."

(At this stage I left).

I pondered for a while on this crisis of feeling, this conflict between the too cautious Past and the too Daring Future.

Being for the under-dog, I sided with Reason. I attended the various functions organised by the Commonwealth Week Celebrations Committee. I ate, dined, and talked with the British, Maltese, Indians Chinese and Australians. It was

a success that needed no rationalism, and everybody felt happy. This was reason enough for a Commonwealth! My own conclusion is that the nations of the Commonwealth are discovering their new roles in relation to each other in a new, vigorous (though infant) and cohesive organism that is called the Commonwealth. We need not ask for qualities we have in common with each other. We need not ask for conformity, for this may be the wrong approach. It is a trite observation that our eyes have nothing in common with our hands nor our nose with our ears, and yet these form parts of a well co-ordinated organism. The Commonwealth is such a creative organism.

As it grows, it will shed the scales that we call narrow prejudices and petty differences.

The only pity is that the Australians organise a Commonwealth Celebrations WEEK. It should be Commonwealth YEAR. To give full meaning and depth to Commonwealth Bonds, people should do more than merely invite overseas students to one function each year in a ritualistic fashion. There needs to be greater contact. And we must remember that mutual goodwill is the exclusive imperceptible cement that binds the Commonwealth together. Since it costs nothing, let there be an abundance of it.

The Commonwealth New Frontiersman.

Sport in College

With the results of the inter-college hockey and rowing now finalised, Emmanuel have gone to a clear lead in the ICC competition.

HOCKEY

The hockey was won by Union College with Cromwell second, St. John's third and St. Leo's fourth. This was a very welcome win for Union who went very close to winning the competition last year from Cromwell who have held the monopoly in Inter-College for three years.

Five Union men were chosen in the combined team which drew 4-all with the Intersarsity hockey team. The colleges' team is—

Forwards: B. Appleton, G. Stone and M. Cochrane (Union), I. McBryde (Cromwell) and A. Hadlow (St. John's);
Half Backs: M. O'Donoghue (St. Leo's), W. English (King's), and C. Mathieson (Union);
Full Backs: B. Olsen (St. John's) and B. Gabbedy (St. Leo's);
Goalie: B. Elms (Union);
Reserves: G. Turner (Emmanuel), G. Wilcox (King's), I. Sherwin (Cromwell) and B. Rounsefell (Emmanuel).

ROWING

The ICC Rowing Regatta which was held on the Milton Reach on 30th June, brought further success to Emmanuel.

In the main race, the Inter-College Eights over 1 mile, John Drewe once again stroked Emmanuel to victory in 6 minutes 3.5 seconds. King's were 1½ lengths behind, with Crom-

well 2 lengths further back in 3rd position.

Emmanuel also won the Inter-College Fours in 3 min. 50.5 secs. for the ½-mile course by one length from King's.

Women's College won the Women's Inter-College Fours by three feet from Duchesne.

With the increasing standard of Inter-College rowing there are moves afoot to have the distance of the Inter-College Eights increased to 2,000 metres. Also, it is hoped that next year the ICC Regatta will be held at the end of first term instead of in the middle of the off season as has been the practice.

The progressive points score for the ICC Cup is: Emmanuel 15½, King's 13½, St. John's 11½, Cromwell 10½, St. Leo's and Union each 7½. With the football and rifle shooting yet to be decided the fight for the ICC Cup appears to be between St. John's and King's.

After three rounds of football St. John's are the only undefeated team and should win this competition. As St. John's and King's are the strong rifle shooting colleges it appears that the winner of this will win the ICC Cup.

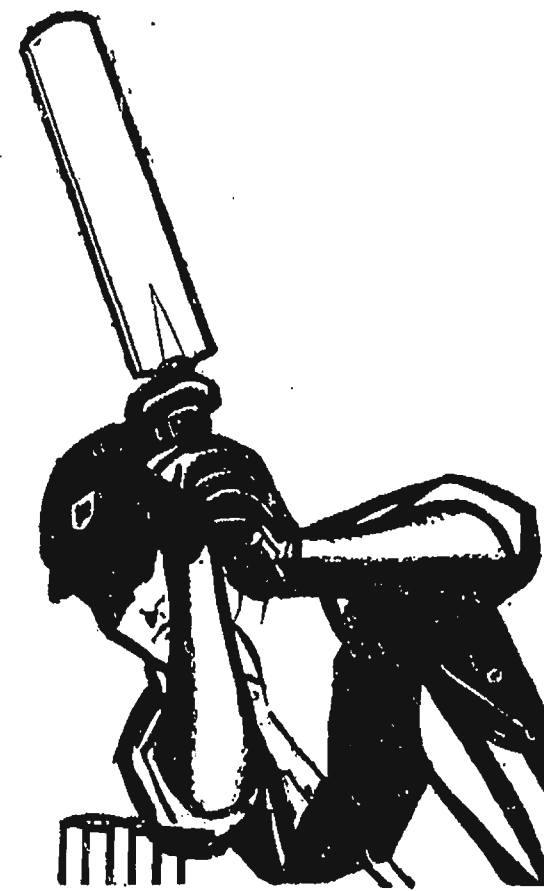
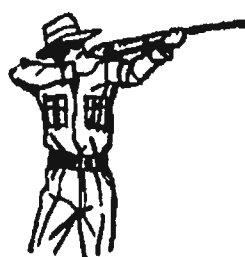
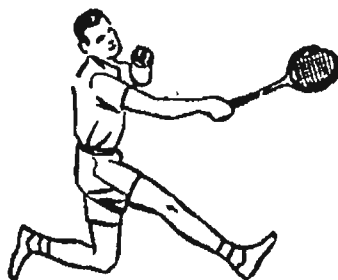
COLLYMPIC GAMES

The third annual Collympic Games will be held on No. 2 oval on Saturday, 8th September. The programme of events includes a freshmen's steeplechase, terrestrial boathrace, tug-of-war, mixed chariot and three-legged races, old buffers' race, and the Presidents' 100 yards. The Games will be followed by the Collympic Ball at night.

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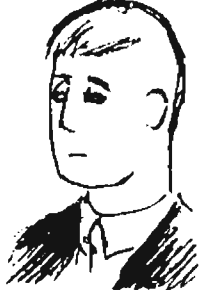
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I SUPPOSE YOU'RE
GOING TO DISASSOCIATE
NOW

FOR SURE



1.

NO, I MEAN IT. YOU'RE
GOING TO TAKE AGES
TO GET OVER THIS

YEAH
A YEAR
AT LEAST



2.

WELL, PERHAPS — BUT I
CAN TELL THERE'S GOING
TO BE THE OLD ROUTINE AGAIN.



YEAH

3.

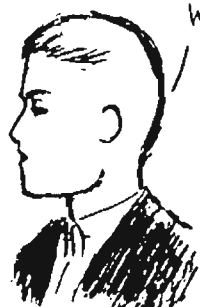
WHAT DO THEY TEACH BOYS,
ANYWAY, NOWADAYS? WHY ALL THIS
GUILT COMPLEX BIT?



WISH
I HAD A
CIGARETTE

4.

WHY DO THEY HAVE TO GO
OFF INTO SPASMS?



WHADDYA
MEAN —
SPASM?

5.

YOU KNOW — DISASSOCIATION,
AVOIDING ME, Etc.



YEAH, I
GET IT

6.

YOU KNOW WHAT YOUR TROUBLE IS,
YOU'RE TOO SOPHISTICATED
FOR YOUR OWN GOOD.



7.

IT'S ALL RIGHT WHEN YOU'RE
YOUNG — WHEN YOU CAN CONTROL
IT — BUT ONCE IT CATCHES
HOLD, YOU CAN'T
SHAKE IT OFF
AS YOU GET
OLDER.



8.

YOU MAY UNDERSTAND SOME DAY,
WHEN YOU'RE AS OLD AS I AM.
YOU CAN'T THINK OF
PLEASURE ALL
YOUR LIFE.



9.

WHY DO YOU
DO IT
THEN



....THAT'S WHAT I
MEAN, YOU'RE TOO
SOPHISTICATED.
YOU TAKE
EVERYTHING
WRONGLY....
GOD, NOT A
CIGARETTE

10.

IF THE TRUTH BE KNOWN,
IT'S THAT YOU HATE TO
ADMIT YOU INITIATED.



OH I
OUGHT TO
BE ASHAMED
OF MYSELF,
I KNOW THAT.

11.

THERE YOU
GO, GUILT
GUILT
GUILT

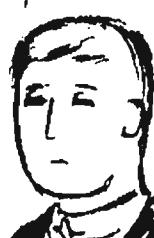


ALL RIGHT! FORGET
I SAID IT. JUST
FORGET IT.

12.

YEAH WELL

G'BYE...I'LL SEE
YOU THEN —



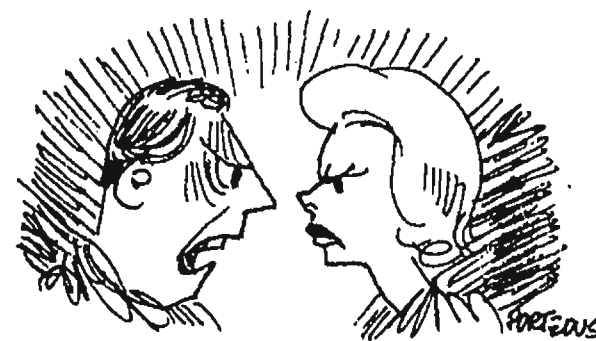
FROM BEHIND A
BREAD ROLL YOU WILL....
(SIGH) WELL, HERE WE GO
AGAIN... SOMEONE OUGHT
TO PUT THIS BIT TO
MUSIC, THEY'D MAKE
A FORTUNE....



"I FEEL SOMEONE SHOULD TELL HER THE
JUDGES AREN'T HERE YET!"



"IF SHE CELEBRATES ANYMORE, SHE'LL BE IN DANGER
OF LOSING HER MISS UNIVERSITY STATUS!"



"WHO D'YOU THINK YOU ARE
ANYWAY — MISS UNIVERSITY?!"

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